

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms*.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE REMNANT OF NAUVOO. THE GREAT BATTLE. MARCH OF THE MOB ARMY INTO THE DOOMED CITY; DESCRIPTION BY GOVERNOR FORD. THOMAS L. KANE'S FAMOUS PICTURE.

(By Edward W. Tullidge.)

"They also conducted me inside the massive sculptured walls of the curious Temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an un-blessed worship. They particularly pointed out to me certain features of the building, which having been the peculiar objects of a former superstitious regard, they had, as a matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed; and various sheltered chambers, in one of which was a deep well, constructed, they believed, with a dreadful design. Besides these, they led me to see a large and deep chiseled marble vase or basin, supported by twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said the deluded persons, most of whom were emigrants from a great distance, believed their deity countenanced their reception here of a

baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents went into the water for their spouses, and young persons for their lovers. That thus the great vase came to be for them associated with all dear and distant memories, and was, therefore, the object of all others in the building to which they attached the greatest degree of idolatrous affection. On this account the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

"They permitted me also to ascend into the steeple to see where it had been lightning-struck on the Sabbath before, and to look out east and south, on wasted farms like those I had seen near the city, extending till they were lost in the distance. There, in the face of the pure day, close by the scar of divine wrath left by the thunder-bolt, were fragments of food, cruises

of liquor, and broken drinking vessels, with a brass drum and a steamboat signal-bell, of which I afterwards learned with pain.

"It was after nightfall when I was ready to cross the river on my return. The wind had freshened since sunset, and the water beating roughly into my little boat, I hedged higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

"There, among the dock and rushes, sheltered only by the darkness, without roof between them and sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

"Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street vendors of apples and peanuts, and which, flaming and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a bilious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a partially ripped open old straw mattress, with a hair sofa-cushion under his head for a pillow. His gaping jaw and glaring eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly sips of the tepid river-water, from a burned and battered, bitter-smelling tin coffee pot. Those who knew better had furnished the apothecary he needed; a toothless old bald head, whose manner had the repulsive dullness of a man familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls who were sitting upon a piece of driftwood outside.

"Dreadful, indeed, was the suffering of these forsaken beings, bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on. They were, almost

all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

"These were Mormons in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their plows, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread—these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of the dying.

"I think it was as I turned from the wretched night watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath tainted exclamation, and the falsely-intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up in the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang, in charivariic union, their loud tongued steamboat bell.

"There were, all told, not more than six hundred and forty persons who were thus lying upon the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They

had last been seen, carrying in mournful train their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phan-

tom of another home. Hardly anything else was known of them; and people asked with curiosity, what had been their fate—what their fortune."

[TO BE CONTINUED.]

SPECIAL CONFERENCE.

[CONCLUDED FROM PAGE 406]

SECOND DAY.

May 13th, 2 p.m.

The choir sang—

Glorious things of thee are spoken,
Zion City of our God.

Prayer by Elder John Taylor.

The choir sang—

O Lord of Hosts, we now invoke,
Thy spirit most divine.

The sacrament of the Lords's Supper was administered.

Elder F. D. Richards said to such an immense congregation a speaker had to exert himself to the utmost, to make all hear; he therefore invited quietude on the part of the people. The Gospel, when sought for and obtained, brought to the possessor unspeakable joy. The things of God needed to be sought for with much diligence to enable the truth-seeker to acquire a knowledge of the same. The Gospel was of great antiquity, dating back before the foundation of the world. The Scriptures spoke of it as the "new and everlasting Gospel," or covenant of life, and when it was brought in any age of the world, it was new in that particular dispensation. The Prophet Enoch testified that Adam, our first parent, was baptized by immersion, after which he received the Holy Ghost. In that early period the Gospel was preached, and through it Adam was exalted and made partaker of its precious blessings. In Adam-ondi-ahman, Adam gathered together his sons and blessed them as a patriarch to his posterity. The Gospel which was preached to Adam and to Enoch, was also preached to Abraham. It was the only plan of salvation by which mankind could ever be taken back into the presence of God the Father. The Catholic religion was a mere boy, in point of age, compared with the Gospel of Jesus Christ.

There was no church on the face of the earth which holds the same order of apostleship, and its organization, as is revealed in the New Testament, excepting the Church of Jesus Christ of Latter-day Saints.

He spoke of the universal apostacy which was revealed to the ancient Apostles, and also of the renewal of the Gospel, or everlasting covenant, which was to be made known through the administration of a holy angel. This restoration was foretold by the Apostle John while on the Isle of Patmos. That angel made known the plan of salvation to Joseph, then a mere boy, since which time many thousands had received, through his testimony, the same Gospel, and been gathered to these valleys from the various nations of the earth. We, as a people, were called to certain peculiar labors suited to the age and dispensation in which we lived. Baptism for the living and also for the dead had been revealed in this day, through the Prophet Joseph Smith, hence the necessity for us to build Temples, that these and other ordinances might be administered, according to the Scriptures. The spirit of this Gospel was also one of gathering, for thousands in these valleys knew nothing about gathering to this country when they were baptized for the remission of their sins, in the countries that gave them birth; but no sooner had they received the spirit of the Lord by the laying on of hands, than they began to feel they were in a strange land, and a desire to emigrate to a place where they could live with a people who had embraced the same faith.

He advocated the principle of union in temporal affairs. We must learn

to work together and build up home industries, until we became a self-sustaining community. The revelations told us that a time would come when he that would not take up his sword against his neighbor would be compelled to flee to Zion. He hoped to see the day when the Latter-day Saints would be alive to a sense of their duties, to have a love and interest for each other, and build up Zion according to the intention and purposes of God.

Elder George Q. Cannon read the following names of missionaries, who were unanimously sustained by the Conference—

James Dunster, Daniel G. Brian, David P. Kimball, Solomon Kimball, Chas. Chrisman, Sen., O. L. Mann, E. Thayne.

Elder Cannon said he was very thankful that the time had come for a more thorough organization of the Church, which was about to be effected by the Apostles through the various Stakes of Zion. He alluded to the object of the Latter-day Saints gathering. There must be a great purpose to accomplish in God calling so many together. God intended to correct

evils, not only those that existed here, but elsewhere. He enumerated several great sins that this generation was most addicted to, referring especially to the sin of unchastity, which did not exist here, in comparison with what it did elsewhere. There were many other evils which would have to be corrected, and as God educated us in his ways, and when this organization of the Priesthood was completed, many of those things would be remedied.

He spoke earnestly of the necessity of a more united effort among the people to improve their temporal condition, by a more honorable, upright course of life, in lieu of that speculative and self-aggrandising spirit which now prevailed to some extent.

President B. Young then gave out the following hymn, and invited the congregation to unite with the choir in singing—

The Spirit of God like a fire is burning,
The latter-day glory begins to come forth.

Benediction by Elder Geo. Q. Cannon.

GEORGE GODDARD,
Clerk of Conference.

A HOLY MORMON WAR.

Apropos of sentimental agitation, I approach the Mormon topic. The *New York Herald* has always been conspicuous in the cheap and distant subject of raiding down the Mormons. A sensation that takes the form of superficial boldness and involves no risk is always the disposition of the modern Jesuit.

"Lee's confession," says the *Herald*, "made in view of death, of the history of the Mountain Meadows massacre, so plainly incriminates Brigham Young as to leave no doubt on the mind of the unprejudiced reader that the Mormon leader was cognizant of that horrible slaughter and a party to it."

This sort of unprejudiced reader ought to go and buy a text book of syllogism, as follows—

1. Men who murder will lie ;

2. The late Lee murdered ;

3. Therefore, Lee might, could, would or should have lied.

When Mrs. Othello died, relieving her husband of the suspicion of having smothered her, the man remarked that she was false as usual, for he did murder her.

Two cases of facts happened in my own experience where the dying charge of murderous complicity was either wilfully or by mistaken belief false.

About twenty-five years ago a hyena by the name of Arthur Spring killed two females at Philadelphia. His son, Arthur Spring, Jun., gave testimony to the fact. On the gallows trap the murderer said : "I am innocent. It was my son who committed that murder." Yet he lived and died.

Two or three years after the above event a boy named Roach was mur-

dered at Delaware College, Newark, Del., in a fracas between students. While one boy named Harrington was grappling with Roach—the contest a mere scrimmage over some burlesque exhibition programmes—a boy named Weaver came behind Roach and stabbed him, unseen, from over the shoulder. The dying victim said, in the fullest personal belief, "Harrington did it." The jury knew better, and discharged the accused person.

Lee had every reason to do this massacre, and Young had none. It is four hundred miles from Salt Lake to the scene of the massacre. That was no day of telegraphs or good roads. Lee was off there with a few myrmidons, Young had a war on his hands with the United States, and was facing east from Salt Lake. The distant massacre was a guerilla act, with the plunder of the emigrants camp for its motive. It was investigated at that period, and until now, in twenty years, it has only been quoted to Young's injury by fanatical judges, Gentile mine jumpers, and scraggy and wild newspaper correspondents, well stuffed. Brigham Young has the reputation of being anything but a fool, but this reputation would not hold good if he had so far annoyed himself about a set of indifferent people from the borders of civilization as to order their extinction. The murder being done, it might have been an awkward thing, under the circumstances, to have cognizance of it, any more than the South Carolina government took cognizance of the Hainburg and Cainhoy massacres, or than the United States Government punished the New Orleans revolution of McEnry and Penn or the murders at Nauvoo. Had the times been peaceful, some public inquiry would have been imperative, but swiftly there ensued the

Kansas war, the John Brown raid and rebellion, and Lee had all those miserable years to suffer remorse. No interposing hand saved him at last. He was found guilty by Mormons, and died with their assent. When Wilkes Booth killed Mr. Lincoln, the political court-martial of Joseph Holt and John A. Bingham attempted to involve Jefferson Davis in the crime. Perjured witnesses were not wanting to swear to that connection. But common sense and the dignity of Davis' great office rejected the suspicion. Mr. Stanford Conover, the chief witness, went to the Penitentiary. There is no more ground to identify Mr. Davis with Booth's murder than to connect Brigham Young with Lee's massacre. Booth murdered like Lee, and wrote in his diary that the great and holy southern cause had abandoned him. But not even the Turk is responsible for the work of the Bashi Bazouks. The momentary injury done in Lee's name to Brigham Young's old age will equip sensation, perhaps, but will not affect history. The political gang of Gentiles in Utah need not get the delirium tremens for joy too soon. * * * *

Murder is no part of its [the "Mormon"] religion; for, by murder it has suffered more than any sect since the Waldenses. Mohammed's *hegira* was but a step to their journey in banishment, and every foot of prosperity they have acquired is the everlasting object of Christian cupidity. The New York *Herald* is attempting to compensate for its attacks on the "Society to prevent cruelty to animals," by starting a cheap sensation against Brigham Young, whose general dignity of character it might imitate. A Mormon, at least, marries all the women he promises to.—George Alfred Townsend, in *Cincinnati Enquirer*.

A VISIT TO KIRTLAND.

The name of Kirtland is so familiar to the large majority of your readers, that an extended preamble would be out of place. Let it be known, however, that the place was once a Mor-

mon stronghold, and the home of 40,000 people; and beside the interest it has for me from this cause, it is the birthplace of my father.

Whoever it was that set the laws of

physical geography at such defiance as to name it Kirtland Flats is not known, but it is safe to assume that he was some relative to that personified paradox who introduced white blackbirds into the country. Instead of flats it is all hills and dales, alternating in endless variety, but withal a charming piece of nature adorned profusely with verdure, patches of forest and cultivated fields, while a clear stream of water meanders on its sinuous way, widening, bending, curling through the village, around the hills, over meadows in succession, till in final despair it plunges out of sight in the intricate mazes of the woods. The Kirtland of to-day is not that of forty years ago—merely the shadow. The hundreds of rude log houses that at one time covered the hills and valleys, like their inmates, have mostly disappeared. The hum of industry has departed, and only the occasional clink of a hammer or the stroke of an axe may be heard where all was once alive with the noise of trade and manufacture. The aspect is one of general retrogression, and the home of a thriving colony is now the dwelling place of a few hundred souls who seem in appearance the fast dying remains of the lethargy which surrounds them. The Mormon Temple, alone, tells the story of the past. On an eminence facing the east, it rears its head in solemn dignity above the surrounding elevations and scattered wrecks of the buildings it has survived, a weather-stained relic of a former greatness—an inanimate Marius on the ruins of Carthage. Above the front entrances, which are reached by two flights of broad stone steps, the gilded inscription, "Built by the Church of Jesus Christ—1834," still shines, bright as ever, but the original appearance of the walls outside has been wrought upon materially by the wear and tear of the elements.

When the Mormons left Kirtland, the building fell into the hands of Grandison Newell, a bitter and active persecutor of the Church, who disposed of it for a few hundred dollars to another, who in turn disposed of it to some one else. It was purchased finally by Joseph Smith, jun., the son of the martyred Prophet, in whose

possession it still remains, being used as a place of worship by his followers. These are styled "Josephites," but call themselves "True Latter-day Saints," in distinction to the Latter-day Saints, or "Mormons," of Utah, whom they regard in anything but a spirit of brotherly kindness, as heretics who have wandered into the wilderness away from the standard of truth. President Young they call an usurper, and because he nobly shouldered the labors and sorrows of a down-trodden people, and pushed the work ahead under the most trying circumstances of its history, instead of letting it lay aside for sixteen years waiting for their jumping jack ideal to spring from his trap, consider him the personification of all that is bad. The sect around Kirtland numbers but few, and are generally despised by the other inhabitants, but whether deservedly or not I am unable to say. They oppose gathering, and are scattered from Dan to Beersheba, the headquarters being at Plano, Ill., where the leader now resides. According to their own accounts, the glory of their evangelical achievements is something startling, o'ertopping imagination—if imagination can o'ertop itself. The Mormons of Utah are being converted *en masse*, acknowledge the error of their ways, and on the word of command from the Josephite leader will rally round his standard. My informant, the Superintendent of the Temple, after I had expressed my open-mouthed surprise (1) at being told things that a life of twenty two years in Salt Lake City had failed to apprise me of, was in his turn astonished to hear that I was a recent arrival from Utah, but with an admirable quickness he regained his composure and told me these things were great secrets. The work in Utah was carried on very privately, no Mormon having the least suspicion of it. I was puzzled. My finite mind could not grasp this problem, and dreading the fate of Hugh Miller I determined to investigate it no farther. That system of religion which can convert a man and keep it a profound secret from him, is indeed "fearfully and wonderfully made."

All who come to Kirtland explore

the Temple and register their names, a nominal fee being collected by the one who has charge of the premises. On the first floor, where religious services are held, the walls are in a tolerably good condition. The two rows of pulpits with the letters designating the grades of the Priesthoods, face each other from the opposite ends of the apartment, and, excepting some of the seats, remain in *statu quo*. The place is well-furnished with seats and facilities for lighting up. The rollers on the lofty ceiling show that it was once divided by curtains, while everything betrays a beautiful economy and convenience of design and execution.

On the next floor, to reach which we return to the hall and ascend a flight of stairs, the walls and scanty furniture are in a bare and shattered state. A placard informs us that this was once the "School of the Prophets;" but it is now used, when permission is given, for school exhibitions, temperance revivals, lectures, and other entertainments requiring a room of its size. A notice nailed to a pillar, after an "impartial" and charitable (?) synopsis of Mormonism, and a slur on its leader, announces that "We (the Josephites) wish it distinctly understood that we are no part of the L. D. S. of Utah, *we have nothing to do with them*; (and yet the mighty work of conversion goes on) *we are not Mormons*."

My cousins, who accompanied me on the visit, had been bantering me heretofore, on the supposition that the Salt Lake Mormons and the Josephite faction were identical—an idea which is very general, notwithstanding the announcement quoted above—hence, in view of the decided aversion in which they held the latter, it was with a degree of satisfaction that I pointed out this confirmatory evidence to my previous denial.

We now ascended to the third floor, went through a succession of small rooms containing crippled benches, blackboards, ruined walls, and other paraphernalia which indicated that at some period of the Temple's history this part had been used as a primary school.

After ascending to the belfry by a flight of steps in the last stages of delirium tremens, and taking a bird's-eye view of the surrounding country, we descended to the office, registered our names and departed.

Some others of the old buildings associated with the early history of the Mormon Church, yet remain; among these are the Kirtland bank, now occupied by a private family, and Gilbert and Whitney's old store, still used for original purposes and wearing a look as solemn and equivocal as a step-mother's invitation to dinner.

IAGO.

—Salt Lake Herald.

Once, at Wotton, Rowland Hill was preaching in the afternoon, the only time when it seemed possible to be drowsy under him. He saw some sleeping, and paused, saying, "I have heard that the miller can sleep when the mill is going, but if it stops it awakens him. I'll try this method." And so he sat down, and soon saw an aroused audience.

IRRESOLUTION.—In matters of importance, and which must be done, there is no surer argument of a weak mind than irresolution. To be undetermined where the case is so plain, and the necessity so urgent; to be always intending to lead a new life, but never to find the time to set about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.

RELIGIONS IN THE BRITISH EMPIRE.—Queen Victoria has many more Pagan and Mohammedan than Christian subjects. In fact, a census of the British Empire would give this curious result: The greatest number of British subjects are Pagans, the next most numerous class is composed of Mohammedans, next are the Roman Catholics, the Protestants being the fourth and least numerous class; and if these are divided, the Church of England will still be in the minority, showing the remarkable fact of the smallest religious division governing all the rest. This statement will startle many people, and none more than Englishmen; but a reference to the figures will prove its verity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 2, 1877.

THE EBB AND FLOW OF PERSECUTION.

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PERSECUTION is the heritage of truth ; it is the legitimate manifestation of the character of error ; where error is divisional and retrogressive, truth is conservative and progressive ; error in its blindness is sometimes opposed to new error, but it is always opposed to truth, even when that truth is eternal ; error always was, is, and will be opposed to that which questions its claims and disputes its authority ; its history is the history of barbarism, its practice is inevitable persecution, its end and aim the subjugation of all things to its away ; its armory has always been amply furnished, and its processes have been as varied as ingenuity could invent or its experience suggest ; it has been the foe of mankind in all lands and climes, and every product of advanced thought in science, government, law, and religion, has been subject to its misrepresentation, perversion, and persecution ; it has fanned the flames of war, lit the fiery faggot, sealed the prison door, and swept from earth by fiercest modes and through direst pains and penalties its sainted subjects to the peaceful life beyond.

Whenever in the ages past a truth has triumphed in spite of all repression, the policy of error has been to neutralize it, by adulteration, by perversion, and by misrepresentation—narrowing its scope, circumscribing its influence, and visiting with judgment its advocates ; the higher the class of truth, the more persistent and uncompromising its spite and hatred ; a truth comparatively uninfluential might pass unnoticed, one more advanced might be subject to more hostile criticism, and even opposition ; but every principle of advanced and decided character, of general and wide-spread influence, far reaching and powerful when adopted, has been assailed by all the hellish forces of vested right, of ancient privilege, and undying hate ; a simple revelation which affected social and domestic right might after some conflict be allowed, a cherished idea affecting political privilege after many a stormy contest might be enabled to sustain itself, but a revelation of principles which can affect a man's destiny, not "in this life only," but in that which is to come, must be baptized in tears and blood, and ages even pass in protest ere it secure an unwilling recognition ; any principle of revelation which touches upon the regulation of human life, the establishment of divine government, the salvation of the human family, must meet the combined powers of earth and hell, and barely withstand their persistent defamation and persecution after six thousand years of preparation in the economy of that Divine Providence who ordained

the end from the beginning. It would be almost unnecessary to seek the morning light of history for testimony to this astonishing fact, nor need more than a passing reference to "the meridian of time," so called, be made.

Jesus taught the philosophy of eternal life; by a blameless example and marvelous miracles, he achieved a more than local fame, yet persecution dogged his footsteps, perverted his words, misapplied his teachings, and despised his authority,—he was accused of "Sabbath breaking," "of blasphemy," "of casting out devils by Beelzebub, the prince of devils,"—he was called "a wine-bibber," charged with "eating with publicans and sinners," declared to be "a traitor" to the government, and "by the chief priests accused of many things," and, finally,—well, all Christendom knows the result, after Pilate had declared him innocent of those things whereof he was accused, and Herod had been unable to discern a fault, error made a martyr of "the One" who was "the way, the truth, and the life."

Nor did the Savior seem to expect any other or better treatment, he asserted and reiterated that the antagonism between the two, truth and error, light and darkness, God and mammon, is eternal, uncompromising, and inevitable, fixed in the essential constitution and nature of things; and while he did this, he left as a legacy to his followers the same marks, influence, and contest, as an ever-present testimony acting with varied intensity, but persistency of purpose, till the end should come.

His immediate successors realized to the fullest extent the force of this contest,—they had to "drink of the same cup" of which he drank, and to "be baptized with the same baptism" wherewith he was baptized. One of the Apostles, when brought before Festus, had to say, "If I be an offender, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them;" on another occasion he had to say "the holy Ghost witnesseth in every city, saying that bonds and afflictions abide me;" and in the epistle to the Hebrews he enumerates (by way of comforting those to whom he writes,) the sufferings which had been heaped upon the Saints in former ages, and tells by way of contrast, of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection; other had trial of mocking and scourging, of bonds and imprisonment, they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts and mountains, and dens and caves of the earth;" then adds by way of clenching his argument, "*If ye be without chastisement, whereof all are (or have been) partakers, then are ye bastards and not sons,*" in other words, "*If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you,*" "ye know that it hated me before it hated you," and my legacy is, "they shall deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake;" and this was signally fulfilled, until the Gospel, government, and Priesthood of God

was swept from the earth, and for many centuries error has seemed to enjoy its triumph. "This (has been its) hour and the power of darkness."

Now with a reiteration of the same order, system, government, and Gospel, we might fairly expect similar results, varying in character only according to the spirit of the age in which such restoration should be accomplished; and we are not disappointed—so soon as Joseph announced his mission he was the subject of persecution; from obscurity at once he sprung to widely extended notice, and as he continued to realize and expand to the destiny to which he had been called, so did opposition keep its steady pace; when this was announced as "the dispensation of the fullness of times," and some of its special characteristics were exhibited, then came also special effort on the part of the adversary. Temple building is one of the important labors of this dispensation—the special ordinances of Temple practice strike deep at the foundations of error, strike heavily at the foundations of the kingdom of darkness, and in proportion to the diligence of the Saints in building Temples for these ordinances, so in a marked manner has been "the ebb and flow of persecution." The laying of *even the first foundation stone*, for the Temple in Independence, Missouri, was soon succeeded by difficulty, by the destruction of the press, and finally by evacuation of the county and State. When the Saints began in Kirtland to build the Temple, the spirit of persecution was there unknown, but as it progressed, the difficulties in Missouri culminated, and symptoms of the same spirit reached the more favored spot; perseverance and industry, however, aided by the special blessing of heaven for the further revelation and establishment of the Gospel, finally brought to a successful issue, amid much discouragement, this duty of the hour; the Temple was dedicated, wonderful manifestations testified to the approbation of the Heavens, yet on this took place quite an extensive apostasy, even a majority of the Quorum of the Twelve became disaffected, the Prophet and others fled to escape mob violence, and finally Kirtland had to be abandoned; a large number of the Saints went to Missouri, "Far West" became a rallying point, ground was there broke for the "house of the Lord;" this was the signal for further persecution, and in the following spring President Young (the Prophet and others then being in prison,) had to flee from "Far West," which was soon after evacuated, and then commenced the colonization of Illinois; "Commerce" became Nauvoo, and the Saints rapidly consolidated, and again laid in peace the foundation of a Temple. Not long after this the Prophet predicted what seemed then unlikely, that "the Saints would be driven to the Rocky Mountains," but the Temple went on, and as it did so difficulty increased, until the damnable assassination of the Prophet, and final exodus of the people under the lead of Prest. Brigham Young.

After that harassing and perplexing exodus, a brief season of peace prevailed in Utah Territory, but directly the word of the Lord came to build a Temple and the effort was being made, difficulties with the United States officials loomed up like magic; this continued by fits and starts until James Buchanan was so far influenced as to inaugurate the "Mormon War;" another exodus was determined, the foundation of the Temple was buried in the earth, which was no sooner done than commissioners were sent, a "peace was proclaimed," and the people returned to vacant homes at the command of the servants of the Almighty; soon however the persistency of faith resurrected

the hidden work, and from time to time just in proportion to the perseverance, diligence, or obedience of the Saints in this great and wonderful work, so has arisen and run parallel the workings of the powers of darkness, and it but seemed to need, many a time during these intervening years, that work should be suspended in this direction when persecution would ebb to low-water mark, returning again with astonishing precision, with renewed effort and zeal in the better cause.

Since the Temple commenced, progressed, and was completed and dedicated in St. George, in addition to the one building in Salt Lake City, hell seems almost to have "moved from beneath to meet it at its coming," the Saints have had special legislation in Congress, judicial deviltry at home, commercial pressure on every side, some contention and some apostacy, the love of many has waxed cold, and President Young himself has had to carry a load of domestic affliction, of illegal "legal" robbery, of opposition from professed Saints, enough to have sunk a man unsustained by the power of God and the faith of a mighty people, to utter desperation and despair; *but he has overcome*, faith in God, faith in his mission, faith in the Gospel, faith in the people, have been "his rock and sure defence," and in laying the foundation of other Temples at Manti and Logan, he hurls in the name of Jesus, defiance to the adversary, and declares in unmistakably prophetic language, in the Temple at St. George, "We have heard from the Elders who have spoken to us, that our persecutions will increase as the purity of the people increases; I will give you the sermon and text together:—"The purer the Latter-day Saints are the greater will be the rage of the wicked against them and the less their power to injure, their rage will increase but their power will decrease. If you want (successful) persecution be half-hearted, if you do not, live above it,—live so that the wicked will have no power." Such are the whisperings of the spirit, and such is the feeling among the faithful Saints; the work of salvation is a great work, the labors of the Saints are without parallel, but they have the great millennium before them, and in Temple building and Temple duties, they and their children, and their children's children will continue to officiate for the living and the dead, welding link after link in that mighty chain which reaching through the generations of Adam, binds our groaning earth to heaven, where through the eternities they can ponder and act for human redemption, and understand better than in earth life the reasons and advantages of "the ebb and flow of persecution!"

H. W. N.

COUNCIL MEETING.—Prior to the dispersion of the Elders who arrived as per last STAR, they were invited to come together by Pres. J. F. Smith, who imparted to them instructions as to the duties and responsibilities of their position, the necessity for energy and decision in seeking the honest of the earth, and of so concentrating their faith in the Almighty and his work, that their mission might be a success, not to themselves alone, but to many who had not yet received the truth. In referring to the instructions of the Presidency in Zion, he inculcated faithfulness, considering this as the best tribute they could pay to the servants of the Lord, and the only way to influence and power over the opposing elements of life, and the only way to become useful to Saints or sinners. Remarks were afterwards made by Elders A. F. Mac-

donald, David Milne, and John Steele. After prayer by brother Smith, the brethren were dismissed, and soon after left for their several destinations.

RELEASES AND APPOINTMENTS.—Bishop J. Rowberry has been released from traveling in the Birmingham Conference, to return home.

Elders Martin Lenzi, Rulon S. Wells, and L. Wirthlin, have been released from the Swiss and German Mission, to return home.

Elder P. J. Lammers has been released from traveling in the Holland Mission, to return home.

Elders E. F. Branting, H. Thunneson, S. Nilsen, J. A. Andersen, C. Jensen, H. P. Iversen, C. Larsen, and J. Keller, have been released from the Scandinavian Mission, to return home.

Elder Joseph Bull, jun., is appointed to labor in the Birmingham Conference.

Elder John E. Metcalf is appointed to labor in the Leeds Conference.

Elder Samuel Claridge is appointed to labor in the London Conference.

DEPARTURE.—The S.S. *Wisconsin* left Liverpool on the 27th ult., with quite a company of emigration, including from Scandinavia, Sweden, Germany, Switzerland, Holland, and England, some 714 souls, with the returning Elders as follows: Bishop J. Rowberry, who had charge of the whole, brother E. F. Branting in charge of the Scandinavians, brother Martin Lenzi in charge of the Swiss and German, brother P. J. Lammers in charge of those from Holland, and brother Rulon S. Wells as recorder; also brothers L. Wirthlin, S. Nilsen, J. A. Andersen, C. Jensen, H. P. Iversen, H. Thunneson, C. Larsen and Jens Keller, who would aid after organization in securing the comfort and welfare of the traveling Saints. It was remarked by officers of the Guion Co. that they had never seen a company start with such precision before, there was no hitch anywhere; the inspection was passed successfully, and noted by the examining physician as including a remarkably healthy and extra proportion of children. The company have the hearty prayers of the Saints in Europe for their safe arrival in Zion; and for the returning Elders, blessing for their labors in the Gospel, and best wishes for pleasant renewal of the associations of family and friends.

The S.S. *Wisconsin* arrived at Queenstown at 4 a.m., and left at 8 a.m., of the 28th ult., a 17 hours run. Good!

NOTICE.—We have just republished a pamphlet with the following heading:—

MALICIOUS SLANDERS REFUTED.

A FEW PLAIN FACTS PLAINLY STATED,

IN REGARD TO

THE PRETENDED "CRISIS" IN UTAH.

BY ELDER A. M. MUSSER.

This should be universally circulated, and furnished to every newspaper in the British Isles. Price and size same as the "Only Way to be Saved." Single copy, one half-penny.

ABSTRACT OF CORRESPONDENCE.

—o—

Brother C. D. Evans, of the Leeds Conference, thus explains and expostulates —

"You will be surprised to learn that the Trustees of the Methodist hall at Halifax prevented my lecture, by advertising the town in the afternoon of the evening preceding the lecture. The young men of the Society are much chagrined at the step, and have written me an apology to which the following is a reply: To the young men of the Methodist Mutual Improvement Society of Halifax, Gentlemen:— 'Your letter of apology touching the lecture advertised to have been delivered by me, at your hall in Halifax is duly received; I was, at the moment of its reception, taking my departure from Leeds; and, at the time not thinking of making a reply, I did not bring it with me; you will, therefore, please to excuse me, if I fail to address you under your proper title. Since arriving here, it has occurred to me that I should reply to your letter. In the first place, as you are well aware, the lecture to have been delivered was at no suggestion, or solicitation of mine. Some of your number waited upon me, at the residence of Mr. James, and asked if I would accommodate them with a lecture; having lectured in behalf of the school funds in several towns in England, I readily consented, and traveled from Hull to Halifax for the purpose. On my arrival I found your note, which occasioned in me no small degree of surprise, though without much regret, from the fact that I had done my part. What could have been the motive prompting such a step, has from that time to the present remained unknown. I have sought to account for it by thinking that those who prevented it might have done so on the supposition that I should, perchance, introduce some religious ideas, which might prove an innovation on those already imbibed by you, but, on taking the 'sane and sober thought' this could not have been possible, as my itemized programme, published by the society, is a refutation of any such idea. My sense of honor and respect, too, for the bounds of my lecture, as well as for the religious opinions of others on such an occasion, would have spurned such a step. So far from casting censure upon you, I assure you, gentlemen, of my warmest wishes for your success in the great cause of progress in which you are engaged. I am satisfied of the sincerity of your motives. Let me urge you to extend, even more widely, yet, your efforts to develop the great and growing interests of the human mind, in all that affects it for high moral and intellectual culture. Yours is a cause that affects not the present, merely, but unborn thousands; from the seeds of knowledge you are sowing, many may yet reap a rich reward, and do honor to your efforts and your memory.'"

With sentiments of the highest esteem, believe me yours, C. D. EVANS.

HOME CORRESPONDENCE.

—o—

Birmingham, June 24, 1877.

TO THE SAINTS OF THE BIRMINGHAM CONFERENCE

Having been notified by the Presidency of the European Mission that I have the privilege of returning to Zion, I cannot do so and answer my feelings, without first expressing gratitude to my brethren and sisters for their courtesies and many acts of kindness extended to me; these will

forever be remembered with feelings of gratitude. I hope the many happy times we have enjoyed in our assemblages together, will be beneficial in after time in bringing forth fruits of righteousness. I exhort you to continue diligent in the observance of the laws of the Gospel, and in abstinence from the evils predominant in this land, denying yourselves of many supposed necessities, in order to hus-

band your limited resources and means for the express purpose of emigrating to Zion. To accomplish this task, may to the poor seem comparatively great, but "the Lord will help those who try to help themselves." Be observant of the counsel given by the servants of God presiding in this Mission, for it will guide you in paths that lead to life and salvation. This is the kingdom of God revealed by the Prophet Joseph, which will eventually triumph over the powers of darkness, and become established in power and great glory on the earth. The villifications and libelous stories published by the slanderers of the principles of the Gospel, denouncing the characters of

those that are the founders of the same—viz., the Prophet Joseph Smith and Brigham Young—are of but little avail, my acquaintance with them both enables me to testify to their being men of God, living lives of virtue, whose sole object in life was and is to benefit mankind.

My prayer is that the God of heaven may bless the President of this Mission, and those who are laboring under his direction, in spreading the Gospel among the honest in heart, and may the peace of God abide with the Saints in all lands, is the sincere desire of your brother in the Gospel.

JOHN ROWBERRY.

UTAH NEWS.

From the *Deseret News*:—

BATH-BRICK.—Messrs. H. P. Folsom and Jeremiah Gibson have commenced the manufacture of bath-brick, a good article.

FOR CALIFORNIA.—John W. Young and W. W. Riter, Esqrs., started on a business trip to California. They anticipated being absent only a short time.

THE TEMPLE.—The laying of rock on the walls of the Temple is progressing nicely, as well as the work in the other departments. There are no less than between 150 and 200 hands engaged, about fifty of whom are laboring in the quarry, getting out the rock. We understand that five courses will be completed at each point before moving the hoisting and other apparatus, until the walls are raised that much all the way round. After the completion of the five courses it is probable that the laying will still continue, as long as the weather will permit. The work of laying is being superintended by brother Thomas Jones, foreman of that department.

SANPETE AND SEVIER—Brother George C. Lambert has just returned from a business trip, in the interest of the *Juvenile Instructor*, through Sanpete and Sevier Counties. We learn from him that the crops in those localities are looking splendid, probably more promising than in any previous season. It is expected that nearly 700,000 bushels of small grain will be raised in Sanpete County alone. There are nearly one hundred men at work preparing the site of the Temple at Manti. The face of the hill below the site is to be built up in a series of terrace walls, of mason work, the construction of the lower one of which is now in progress. The building will present a grand and imposing appearance, and as it will be on an eminence, will be in view from the most northern part of the valley, a distance of thirty five miles.

COOLED THEM OFF.—A number of the rabid anti-"Mormon" class formed themselves into a deputation and waited upon General Crook. The object was to represent matters in such a light as to cause that noted soldier to believe there was really some foundation for the late sensational falsehoods about prospective "Mormon" uprisings, and that more troops were a necessity in consequence. It appears, however, they couldn't get the General over "by hook or by crook." The gentleman they had to deal with is necessarily one of that class of men possessing naturally keen powers of observation, with that

independent turn that leads him to form his own deductions. A number of those composing the meeting spoke their little pieces, the General heard them respectfully, but, we understand intimated, very plainly, that he viewed matters in a somewhat different light from what they did. Of course the ring feel very much as if they had been out in the rain a good while without an umbrella, and were standing around in their wet clothing.

EXCURSIONISTS.—The Nebraska Editorial Excursion party arrived in Ogden, May 24th, a portion remaining over at that city, to attend the Sunday meetings of the Special Conference, while a number of the company arrived the same evening, in a couple of cars, placed at their disposal by Superintendent Sharp. Most if not all of those who arrived here attended the afternoon services at the Tabernacle on Sunday. Those who remained over at Ogden came on Sunday evening's train. The company, as will be seen by the following list, includes several ladies—J. C. McBride and lady, *Farmer*, Lincoln; J. A. MacMurphy and lady, *Herald*, Plattsmouth; Wm. A. Connell, *Advocate*, Friendville; Webster Eaton and lady, *Express Association*; Hon. Thos. Wolfe and lady, *Reporter*, Seward; George Cross and lady, *Gazette*, Fairbury; A. L. Wigton and lady, *Journal*, Hastings; L. B. Palmer, *Journal*, Hastings; A. A. Brown, *Press*, Nebraska City; E. Howe, *Globe Journal*, Falls City; F. E. Wellman and lady, *Times*, Sutton; Dr. Huff, *Cor Courier*, Beatrice; J. H. Culver and lady, *Record*, Milford; Mrs. White, *Cor. Chief*, Red Cloud; L. B. Fifield, Ed. paper, Kearney; B. D. Slaughter and lady, "Gad," *Daily Journal*, Lincoln; E. F. Steele, *Courier*, Central City; H. E. Persinger and lady, *Courier*, Central City; Mr. Ruffner and wife, *News*, Crete; W. C. B. Allen, Com. editor, *Daily Republican*, Omaha; S. P. Mobley and lady, *Independent*, Grand Island; C. H. T. Nora and lady, *Herald*, Fremont; Ed. J. Hall, *Times*, Ashland; O. T. B. Williams and sons, *Atlas*, Seward; L. P. McClaren and lady, *Democrat*, Lincoln; G. B. Moore, *Granger*, Brownville; W. B. Slaughter and lady, *Plaindealer*, Lincoln; Clemie Chase, "Excelsior," correspondent *Republican*, Omaha; R. H. Oakley, correspondent *Globe*, Lincoln; C. C. Bancroft, *Gazette*, Hastings; A. D. Williams and lady, *Times*, Kenesaw; H. M. Wells, *Post*, Crete; J. F. McCartney, *High School*, Omaha; L. L. y. Bugle, Stanton; L. Morse, *Herald*, Cleveland, O.; Chas. T. Bunce, *Jolly Joker*, Omaha; P. H. Shevlin, *Omaha Herald*; George L. Brown, *Omaha Bee*; I. H. Painter, *Nebraska Patron*; D. C. McKillip, correspondent, *Lincoln Journal*; Dr. H. Blocque and two ladies, of the *Freie Presse*; J. S. McIntire, *Hastings Gazette*; John Miller, *Wahoo Republican*; G. W. Greene, *Omaha Republican*. Also Mrs. B. H. Oakley, Mrs. E. L. Trickey, Mrs. Dr. Davis, Miss Brown and Miss Church. The officers of the company are Hon. T. C. McBride, President; Mr. J. A. McMurphy, Secretary; and Mr. William A. Connell, Treasurer. A number of the members of the party are practical printers and, having type and a press with them, issue a daily paper on the train. We hope the party will have a pleasant trip, and will return to the arduous labors of the tripod, in their various establishments, with clearer conceptions of the condition of this great far western section of the country and the people who inhabit and have built up and developed it. If their writings shall truthfully delineate these things as they are, it will be well; and some of the base slanders invented by designing, unscrupulous and covetous persons, who look upon the solid prosperity of the "Mormon" people with a jealous eye, will be corrected so far as the influence of the journals represented extends. Should such a spirit of fair mindedness not, however, pervade the future published utterances of the party concerning Utah and her people, it will also be well, for truth, however misrepresented, will in the long run, in the very nature of things, assert and establish its own supremacy.

A letter from Washington says—"The Mormon business, having run its self-limited course as a sensation, subsided some days ago."